1943

THE EASIEST INTRODUCTION TO THE *Hebrew* Language,

No Designed for the 28

Uſe of *Young Gentlemen* and *Ladies.*

CONTAINING

I. Motives or Incentives to Learners, extracted from various excellent Authors.
II. Directions to Beginners.
III. Examples of Succeſs in the preſent Age.
IV. An earneſt Perſuaſive to the young Clergy.
V. Patterns of *Hebrew* Nouns.
VI. Patterns of *Hebrew* Verbs.
VII. A ſmall Vocabulary or *Hebrew* Spelling-Book, or 400 Words of one and two Syllables.
VIII. An eaſy Praxis on the whole Firſt Chapter of *Geneſis*, including the *Hebrew* Text——a literal Tranſlation, and the Root of every Word, containing about the twentieth Part of the whole Language.

PART I.

From a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation. 2 Tim. iii. 16.

2.

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THE EASIEST INTRODUCTION, &c.

I. *Motives and Incentives to all the* Britiſh *Youth.*

OUR Language has received innumerable elegancies and improvements, from that infuſion of Hebraiſms which are derived to it out of the Poetical Paſſages in *Hebrew* writ. *Addiſon.*

The literal ſenſe of *Moſes*'s *Hebrew* is the ground of all interpretations. *Ainſworth.*

It would be no difficult matter for a man of diligence and good taſte, &c. to prove that the *Hebrew* Bible has every beauty and excellence that can be found in all the *Greek* and *Roman* Authors. *Blackwall.*

Hebrew is the Language God taught *Adam.* *Bates.*

God himſelf breathed this Language into the firſt Parents of Mankind *Buxtorf.*

I prefer the knowledge of the *Hebrew* before all the wealth of a kingdom. *Melanchton.*

The *Hebrew* Language, though it abounds not with words, yet it is above all others remarkable for thoſe paſſages that are ſignificant and expreſſive. *Dickenſon.*

The *Hebrew* is ſo pregnant and rich in ſenſe, that no tranſlation can do it juſtice. *Hervey.*

The *Hebrew* is the moſt pure, ſimple, antient, and radical Language. *Linguiſt.*

The *Hebrew* only is from God, and the Mother of all other Languages. *Linguiſt.*

The *Hebrew Scriptures* contain the ſum of all we can know in Divinity or natural things. *Phil. H Ebræus.*

The ſenſe and meaning of the Sacred Scriptures is certainly beſt to be come at from the ſtudy of them in their original words. *Romaine.*

The *Hebrew* is a Language worthy to be wrote in Capitals of Gold. *Stennett.*

II. *Directions to young Beginners.*

1. LAY aſide all terrifying thoughts of its difficulty, and reſolve to give no ear to any ſneers or prejudices that may be thrown in your way.—However it may be repreſented, as a needleſs, unprofitable and barren ſtudy.

2. Make the purſuit of it a pleaſant recreation, and do not impoſe it on yourſelf as a taſk: Be aſſured that this glorious knowledge is not only eaſier to be attained than *Latin*, *Greek*, *French*, or *Geography.*—But 'tis likewiſe more eaſy than many of

of the games and recreations that are purſued with eagerneſs by young people in this preſent age of luxury and diſſipation. Nay, I will aſſure you, that if you tread in our eaſy path, and proceed in our regular method, you will attain to the reading of the *Hebrew Bible* with as little pains as a Boy takes to whip his Top, or play dexterouſly at Marbles, or as a little Lady uſes to dreſs and adorn her Baby.

3. Be ſure to learn the twenty-two letters of the *Hebrew* Alphabet well, before you proceed to any thing elſe;—and your beſt way to do this is to take the letters four at a time, read them three or four times over, and if you can, write them on a ſlate with a pencil, or with a pen on a piece of paper.—You will eaſily get the whole Alphabet in one day, if you employ but two hours, divided into eight quarters at different parts of the day.

4. Proceed to read the Patterns of the two *Hebrew* Nouns, Maſculine and Feminine,—and the Pattern of a *regular Verb*,—then read the little *Vocabulary* or *Spelling Book*, wherein you have ten of the eaſieſt words in the Language, under every letter of one ſyllable each, and of the moſt common and familiar uſe—You may employ one quarter of an hour in a morning for this pleaſant exerciſe.

5. Now begin the firſt Chapter of *Geneſis*, this is divided into ſix Leſſons,—which you will eaſily maſter in one week, if you take this prudent method.—Set apart one hour of a Sunday morning from nine to ten o'clock for the firſt Leſſon,—and employ one hour every following day

day of the week, not all at once, but at different parts of the day, juſt as your humour leads you. —Thus in one fortnight you will know more of the *Hebrew Language* than many thouſands Clergymen of the *Britiſh* Nation.

6. When you have proceeded thus far, you may try your ſkill and ſtrength on ſome of the moſt ſtriking and beautiful paſſages of the Scripture Hiſtory; which God has, with great condeſcenſion and goodneſs furniſhed us, on purpoſe (I verily believe) to engage young people to read his ſacred Word, and give them the moſt eaſy conceptions of his charming Perfections and ſpecial Providence.——Such are the Hiſtory of the *Deluge*,—the Call of *Abraham*,—the Sacrifice of *Iſaac*,—the Courtſhip of *Rebecca*,—the Labour of *Jacob*, as a Shepherd,—and above all, the moſt tender and pathetick Hiſtory of *Joſeph*, his deep Depreſſion, his inflexible Virtue, wonderful Advancement, and moſt touching Diſcovery of himſelf to his Brothers.——The ſurprizing Story of *Moſes* in the Ark of Bulruſhes, —The Falling down of the Walls of *Jericho*—The Sun and Moon ſtanding Still,—The Strength of *Samſon*——The beautiful Narration of *Boaz* and *Ruth*——The early Piety of *Samuel*——The Battle of *David* and *Goliah*—The excellent Choice of *Solomon*—The Three Children in the burning Furnace*, and *Daniel* in the Den of Lions—The amazing Story of *Jonah* in the Fiſh's Belly, with

* This is written in *Chaldee*, but the Difficulty of tranſlating will be eaſily overcome.

a thou-

a thouſand other ſtriking Inſtances of the Power and Providence of God, will furniſh you with materials, on which you may exerciſe your Faculties, and improve in the Language and Hiſtory both at once.——I have given you near twenty Heads of Scripture Hiſtory, to the end that you may never be at a loſs for a pleaſing ſubject on which to employ your powers.——And I cannot but think that almoſt all our ancient and modern Teachers of *Hebrew*, have not only been defective in propoſing examples to their Rules; but have made a very wrong choice in exhibiting the Pſalms, and the Prophets, which being written in a more ſublime and figurative Style, are thrown more out of the common order of conception, and of courſe are by no Means fit for the exerciſe of young Learners of the *Hebrew* Language.

Perhaps my little Readers may after all be ready under the power of Indolence and Fear to ſtart Objections, and reply to all that I have ſaid — That I propoſe a very unfaſhionable ſtudy; quite beyond their years and Capacity, and improper for their attention; beſides, ſay they, what Child ever attempted ſuch a ſtudy as the *Hebrew*: 'tis beyond our reach, and fit only for profound Scholars, and great Divines. Can you tell us of any one Child in *Britain* that ever thought of ſuch a Thing; or if he did, has purſued it with the leaſt ſucceſs? Had we ſome Pattern to follow, it might be right to attempt it; but unleſs you can do that, we ſhall throw it by in deſpair, and treat

all

all your Propoſals as wild and romantick, fit for our Ridicule rather than rational Conſideration. This leads me to the third thing I deſigned:

III. *Examples of Succeſs in the Youth of the preſent Times.*

THE firſt example is a young Lady of eleven years of age (not more than three hours ride from *London*) who has ſtudied *Hebrew* with great ſucceſs for four years paſt: at eight years old, ſhe could read, tranſlate, and grammatically account for every word in the firſt and ſecond Chapters of *Job*; and has ſince that time made ſuch a rapid progreſs in *Hebrew* Learning, as to be able at preſent to read, tranſlate and analyze almoſt the whole Bible: Turn to what Part of the *Hebrew* Bible you pleaſe, ſhe reads and tranſlates it off hand, without heſitation; aſk for the Root of any word whatever, ſhe turns you to it in the Lexicon immediately, and gives you the Declenſion of it, if it is a Noun; the Formation of it if a Verb; and declares what is its proper State and Conſtruction in that verſe you propoſe. This young Lady uſes her *Hebrew* Bible with more eaſe than thouſands of Ladies of her own age can read our common *Engliſh* one. —— And do you think that ſhe has done all this by a ſuperior Capacity to all of her Sex? Far from it; ten thouſand of her age are capable of the ſame improvements

provements

provements in this excellent Knowledge, had they but the ſame encouragement and the ſame application. You my dear young Readers, if you will but follow the plan we lay before you, and aſk for further aſſiſtance, which we are ready to give you, you ſhall make the ſame rapid progreſs, you ſhall poſſeſs the ſame rich accompliſhmenrs, you ſhall be an honour to your country, you ſhall reflect a ſingular hiſtory on your family; and what is more, you ſhall diſdain the low amuſements of the age, you ſhall deteſt the haunts of Vice; and by divine Bleſſing, you ſhall have never-fading glory for your reward and inheritance.

The ſecond Example is a little Boy not twelve years of age (one day's journey from *London*,) who has been learning *Hebrew* ſix years paſt: He is now deeply engaged, without any aſſiſtance, in a new Tranſlation of the whole Book of the Prophet *Jonah*; wherein he exhibits in three Columns, the *Hebrew* Text, a new Verſion entirely his own, and the *Hebrew* Root of every Word; at the Bottom of the Page he ſubjoins Notes critical and explanatory, drawn from ſeveral learned Authors, eſpecially Rabbi *Solomon Jarchi*, Rabbi *David Kimchi*, and the celebrated *Rollin*'s ancient Hiſtory. He propoſes finiſhing it by next *Lady-Day*, when it will be ready for the inſpection of the Learned.

He has read the Book of *Geneſis* five times thro', and gone once over the whole *Hebrew* Bible; he traces the Root of any word propoſed to him

 with

with great readineſs; he has prepared for the Preſs a new Tranſlation of the Battle between *David* and *Goliath*, with the Root of every word, and intends to go on with all the ſelect Parts of the Scripture Hiſtory in the ſame manner.

And now do you imagine, young Gentlemen, that this Boy has made ſo great a progreſs by a Genius and Capacity ſuperior to yours? Not at all! Thouſands of you are capable of doing the ſame, if you would but uſe the ſame application: nay, you might have excelled him, if you had been in a proper ſituation, and met with ſuitable encouragement. Will you object, that this Boy has employed his whole time upon this ſtudy; you are much miſtaken.—He has been at School theſe ſix years to learn *Latin*, and can read *Virgil*, *Horace*, and *Terence*, very readily.—He tranſlated the whole *Greek* Teſtament before he was nine years old; and has read all *Telemachus* thro' in *French*, beſides Writing, Accounts, Geography, and peruſing ten volumes in octavo of Monſieur *Rollin*'s ancient Hiſtory; ſo that his time for *Hebrew* has chiefly been one hour every Lord's Day in the morning, beſides a quarter of an hour every day. Thus you ſee his other learning has not been neglected, and *Hebrew* has been principally the recreation of his leiſure hours.——Now young Gentlemen, don't let this Lad ſtand unrivalled in this glorious purſuit of learning; but generouſly put in for a ſhare, let a noble ardor inflame your tender breaſts; ruſh boldly on, and let not imaginary Bugbears

frighten

frighten you; make uſe of this little Book in the manner I have directed you, and by the time you have maſtered it, you ſhall have a ſecond Part to invite you farther, and to engage you almoſt irreſiſtibly in this delightful purſuit.——In a word, if you will but uſe dilligence, you ſhall have all poſſible aſſiſtance and encouragement to make the greateſt improvements in this branch of excellent and uſeful Literature, without neglecting any other part of your education.

The Study of this ſacred Language will reflect no diſhonour on your character, will be no way prejudicial to your accompliſhments; no Gentlemen; 'twill rather be like the fine gold that overlaid the Cedar of *Solomon*'s Temple; it will enrich all your other Acquiſitions, and make all the liberal Sciences ſhine with double Luſtre; 'twill teach you ſolidity of Thought; and, by the Divine Aſſiſtance, prepare you for eternal happineſs; 'twill furniſh you with the Language of Paradiſe, and fit you for ſinging the Song of *Moſes* and the Lamb, where all the beſt and moſt perfect Beings in the univerſe are crying with a loud voice *Hallelujas*, the Lord God omnipotent reigneth!

הללויה

IV. An

IV. *An earneſt Perſuaſive to all Students of Divinity and young Clergymen.*

YOU Gentlemen are preparing to be Miniſters of Religion, or already are engaged in that ſacred Office, and therefore you are by your Profeſſion, under peculiar obligations above all Men to ſtudy the Holy Scriptures; you profeſs yourſelves Defenders of Revelation againſt all the cavils of Infidels, and the Teachers of its Doctrines and Laws to all profeſſed Chriſtians. Some of you, to my knowledge, are moſt excellent men, ſenſible of the Origin and the Dignity of your Office, and convinced of the vaſt Importance of diſcharging the Duties of your Station with honour, you cannot be offended with the Freedom and Warmth of this Addreſs, you wiſh to ſee all your Brethren in this moſt ſublime Profeſſion as deeply poſſeſſed with a Spirit of Religion, and Zeal to excel as you are. You have long lamented the Indolence and Want of Preparation and Inſufficiency of thouſands of the Preachers of this nation. For you, I have the higheſt eſteem, I love you, I honour you as the beſt of mankind, I revere your order, I would imitate your virtues, I wiſh to poſſeſs ſuperior accompliſhments like yours, I hear you with a fixed attention, I receive the divine Doctrine from your lips with veneration and devout Pleaſure, I depart among your auditors with an increaſing eſteem for your Perſons, a fervent love to the truths you have taught,

taught, and a firmer reſolution to conceive an infinite horror at the Evil of Sin—to purſue the bleſſings you have propoſed, to practiſe the duties you have recommended, to exert the graces and virtues you have diſplay'd, and adore the Redeemer whoſe ſhining attributes and ability to ſave, you have ſo copiouſly and powerfully preached. I would long to run my chriſtian race with greater alacrity, and I hope to dwell with you in the Kingdom of God for ever.

Reverend and excellent men! you know the inexpreſſible ſweetneſs of ſtudying the Scriptures in their ſacred originals; and can diſcern the ſuperior beauties of the Word of God when 'tis expreſſed in the Language of God. You ſcorn to ſee only with other men's eyes, and diſdain the meanneſs of depending on the fidelity of Tranſlators for the Truths and Doctrines you teach; you would be aſhamed to be a ſpiritual Healer, and not able to read the Preſcriptions of the Great Phyſician; you would bluſh to profeſs yourſelves the Counſellors of the ſoul, and at the ſame time obliged to a fellow-creature for the explanation of the meaning of his words, who is ſtiled Wonderful Counſellor. You could not endure the thought of being ambaſſadors from Heaven, yet unable to read a word of your Inſtructions, written for your uſe by the Secretary of your great Maſter.

Permit me now moſt worthy Sirs, to take my leave of you with the deepeſt ſentiments of reſpect and honour, and to addreſs myſelf to a very large body of men of your order, who have imbibed

bibed ſome ſtrong prejudices againſt the ſtudy of this Primæval Language: I believe, if we enquire into the cauſes of their negligence, we ſhall find the principal to be ſuch as follow: *

1. Want of receiving the firſt Rudiments in their youth at the Grammar ſchool in a plain and eaſy manner.

2. Hearing ſome prophane Scoffs at this Study by the witty Infidels of the paſt and preſent Age.

3. The horrid and forbidding form in which the *Hebrew* Language has been propoſed to their view in the common Grammars and Lexicons.

4. The dry thorny and perplexing Diſputes concerning the Vowel Points.

5. The falſe aſſertions concerning the Corruptions of the *Hebrew* Text.

6. An exceſſive fondneſs for other Studies, ſuppoſed much more elegant, honourable and important to their character in the world.

7. Downright ſloth, indolence and puſillanimity, that excludes all ſenſe of honour, all ambition to excel in their ſacred Function.

* That very learned and remarkable Penitent Mr. *George Pſalmanazar*, Author of the *Univerſal Hiſtory*, in the inſtructive and entertaining Memoirs of his Life, juſt publiſhed, has the following words, p. 275: "It is with a view of leſſening, if not altogether removing theſe fancied Difficulties and Diſcouragements, which have been the Cauſe of that ſacred Tongue being ſo much, and I may add *too ſhamefully* neglected, by the Clergy eſpecially, that I have ventured to write ſo far on that ſubject from my own experience, for let them think of or palliate it as they will, ſuch a Neglect muſt of neceſſity be condemned by all who ſeriouſly conſider how impoſſible it is to come at a true Knowledge, not only of the Old, but I will be bold to ſay of the New Teſtament, without a ſufficient Knowledge of the *Hebrew*."

8. A ſtrong propenſity to the lower enjoyments of life, and a criminal purſuit of ſenſual pleaſure, and of the faſhionable diverſions of the age; a purſuit that diſſipates the powers, and renders all attention to ſolid ſtudies the object of averſion and horror. No ſenſe, of true greatneſs, can ever gain admittance into ſuch minds. A glorious ambition is baniſhed from ſuch a boſom; the warmth of virtue is extinguiſhed, and all deſire to obtain the approbation of the wiſe and good is eradicated: nothing but a miracle of Divine goodneſs can recover ſuch groveling ſouls to their natural dignity, and to a juſt taſte for virtue.

And now, Gentlemen, ſuffer me to reaſon with you in the language of friendſhip, and with a temper free from malice, be aſſured I have no hatred of your perſons, nor any delight in the defects of your character or your incapacity for your ſacred work; but whilſt you are under the power of ſuch prejudices, and appear with ſuch marks of diſgrace on your performances, 'tis impoſſible for you to arrive at any degree of honour, or to avoid the contempt of the dſcerning part of mankind.

You muſt be conſcious of your meanneſs, you muſt be ſenſible of your ſupineneſs and indolence; you cannot avoid the ſight of your own poverty of mind, and the wretched ſtate of depending on the labours of others, whilſt you have no heart to labour for yourſelves. Don't turn away your eyes from the deformity that cloaths your character; but if you do, you cannot blind the eyes of others. They ſee, and they are forced to ſee, that you are inſufficient; that you pretend to be teachers of others

others whilſt you yourſelves have need to be taught the firſt principles of ſacred Learning. How can you bear contempt from the illiterate and vulgar, and yet how can you eſcape it? How can you endure to have the lower claſſes of men ſay, "There goes a Parſon that ſteals other mens Sermons! there is a wretch that never ſtudies his Bible! there is a Preacher that lies on a level with the Boy that waits at his table, or wipes his horſes heels! there is an ambaſſador that cannot read a word of the Commiſſion and Inſtructions of his Prince! there is a ſpiritual Doctor that cannot read a line of his ſupreme Phyſician's Preſcriptions! There is a Teacher of the Divine Laws, that knows nothing but what other People tell him of the original Statutes of Heaven! Can you bear all this and a thouſand times more, with an unfeeling heart, and an unbluſhing face! Don't you in your conſcience judge that ſuch lazineſs and inſufficiency would never be borne in any other of the profeſſions of life? A Cobler would be ſtarved to death if he were as unprepared for his buſineſs as you are for yours; who would employ a Lawyer, if he could not read the original Title Deeds of an Eſtate? Who would ever ſend for an Apothecary that could not read a Doctor's Preſcription? What Merchant would truſt a Pilot or a Steerſman at the helm, who did not know ſo much as the thirty-two Points of the Compaſs, or a common Sea-chart? What King would ever give inſtructions to an Ambaſſador who could not read them.

If men in other profeſſions, in Politics, in Law or Phyſic, were as unfurniſhed as you are, they would be the contempt of the whole rational

crea-

creation; where peoples lives and eſtates are concerned, they are wiſer, and more cautious than to truſt them in unſkilful hands; 'tis only in matters of the ſoul and eternity that Mankind will tamely bear with ignorant and inſufficient Guides: and yet we muſt do the World juſtice to ſay, that they diſcern the propriety of employing better men, and while they attend with indifference on an unqualified Preacher, they are ready to love and honour a Miniſter of the Goſpel, who has duly prepared himſelf for the exerciſe of his ſacred office.

Names.	*Forms.*		*Finals.*		*Sounds.*
Aleph	א	1			a
Beth	ב	2			b
Gimel	ג	3			g
Daleth	ד	4			d
He	ה	5			e
Vau	ו	6			u, v
Zain	ז	7			z
Cheth	ח	8			ch. h, hard
Teth	ט	9			t
Yod	י	10			i, j
Caph	כ	20	ך	500	k
Lamed	ל	30			l
Mem	מ	40	ם	600	m
Nun	נ	50	ן	700	n
Samech	ס	60			ſ
Oin	ע	70			o
Pe	פ	80	ף	800	p
Tſaddi	צ	90	ץ	900	ts
Quoph	ק	100			q. qu
Reſh	ר	200			r
Shin	ש	300			ſ
Tau	ת	400			th, t

V. *A Pattern of a Noun Maſculine.*

Singular.

תלמיד	*N.*	a ſcholar.
ה־תלמיד or של־תלמיד	*G.*	of a ſcholar.
ל־תלמיד	*D.*	to a ſcholar.
את־תלמיד	*Acc.*	a ſcholar.
ה־תלמיד	*V.*	o ſcholar.
מ־תלמיד	*Abl.*	by a ſcholar.

Plural.

תלמידים	*N.*	ſcholars.
ה־תלמידים or של־תלמידים	*G.*	of ſcholars.
ל־תלמידים	*D.*	to ſcholars.
את־תלמידים	*Acc.*	ſcholars.
ה־תלמידים	*V.*	o ſcholars.
מ־תלמידים	*Abl.*	by ſcholars.

A Pattern of a Noun Feminine.

SINGULAR.

תורה	*N.*	a law.
ה־תורה or של־תורה	*G.*	of a law.
ל־תורה	*D.*	to a law.
את־תורה	*Acc.*	a law.
ה־תורה	*V.*	o law.
מ־תורה	*Abl.*	by a law.

PLURAL.

תורות	*N.*	laws.
ה־תורות or של־תורות	*G.*	of laws.
ל־תורות	*D.*	to laws.
את־תורות	*Acc.*	laws.
ה־תורות	*V.*	o laws.
מ־תורות	*Abl.*	by laws.

VI. *A Pattern of a perfect Verb.*

He learned, למד.

Third CONJ.	Second CONJUGATION.		First CONJUGATION.		
Reciprocal.	*Paſſive.*	*Active.*	*Paſſive.*	*Active.*	
HITHPAEL	HUPHAL	HIPHIL	NIPHAL	KAL.	
התלמד	הלמד	הלמיד	נלמד	למד	he.
התלמדה	הלמדה	הלמידה	נלמדה	למדה	ſhe.
התלמדת	הלמדת	הלמדת	נלמדת	למדת	thou *m.*
התלמדת	הלמדת	הלמדת	נלמדת	למדת	thou *f.*
התלמדתי	הלמדתי	הלמדתי	נלמדתי	למדתי	I.
התלמדו	הלמדו	הלמידו	נלמדו	למדו	they.
התלמדתם	הלמדתם	הלמדתם	נלמדתם	למדתם	you *m.*
התלמדתן	הלמדתן	הלמדתן	נלמדתן	למדתן	you *f.*
התלמדנו	הלמדנו	הלמדנו	נלמדנו	למדנו	we.
(he) learned himſelf.	(he) was cauſed to learn.	(he) cauſed to learn.	(he) was learned.	(he) learned.	

this should be Well Studied

VII.

VII. *A ſmall Vocabulary, or Hebrew Spelling-Book.*

א

אב a father.
אח a brother.
אט ſlowly.
אל God.
אם a mother.
אן where.
אף anger, the noſe.
אר a river.
אש fire.
את the.

ב

בא to come.
באר a pit.
באש to ſtink.
בג ſpoil.
בד alone, flax.
בה hollow.
בהט red marble.
בהל to hurry.
בן a ſon.
בר purity.

ג

גאל to deliver, redeem
גב* an arched (chamber.)
גב* the higher part of an altar.
גב* the back of a man
גג the extended top of an houſe.
גד to penetrate.
גה to repair.
גז to take away.
גן a garden.
גת a wine preſs.

*** All thoſe come from גבה *to be high.*

ד

דאב to faint.
דב a bear.
דג fiſh.
דד to puſh forward.
דהם to be ſtupefied.
דום † to be ſilent.
די ſufficient.
דם blood.
דן to judge.
דק to beat ſmall.

ה

הא behold, lo, ſee, hah
הה ah! alas!
הון wealth.
הי hey! ho!
הס ‡ to be ſilent.
הוד a vehement noiſe
הוד ſtrength, vigour.

† From thence comes our Engliſh word *Dumb*.
‡ From this word comes our Engliſh word *huſh*, viz. *be ſilent*.

הדר

הרד	loud ſhouting.
היך	how.
הך	a mountain.

ו *

ז

זאב	a wolf.
זב	to flow.
זג	the outer ſkin of grape.
זד	to ſwell.
זד	pride.
זהב	gold.
זהם	to pollute. *Chald.*
זיז	any moving creature.
זית	an olive tree.
זר	a ſtranger.

ח

חג	a feaſt.
חג	dancing.
חח	a thorn.
חוח † and חח	a hook.
חי	breathing.
חך	the palate.
חל	a ditch.
חל	profane.
חץ	an arrow.
חק	a boundary marked out.

† It is called an *Ho k*, from its crooked ſhape like a thorn, ſuch a one as wild beaſts uſed to be draged with. Job. xl. 21.

ט

טב	good, pleaſant.
טות	glad. *Chald.*
טח	to overlay.
טיט	mud.
טל	to caſt forth.
טל	dew.
טעם	to taſte.
טעם	a decree, ordinance.
טען	to prick with a goad.
טף	young children.

י

יאב	to deſire earneſtly
יאל	to fix, to remain.
יד	the hand.
יד	theinſtrument of motion.
יהב	to give.
יהב	a gift.
ים	the ſea.
ין	wine.
יון	mud.
יעד	to appoint.

כ

כאב	grief.
כד	a pitcher.
כהן	a prieſt.
כח	ſtrength.
כום	a cup.
כח	vegetable moiſture.
כי	becauſe.
כל	all.
כן	to make ready.

כף

כף the hollow of the hand.

ל

לאך to ſend.
לאב to be thirſty.
לאט to hide.
לאם a people.
לב the heart.
לג a log. Lev. xiv. 10
לה to fail.
לוח a table.
לון to lodge.
ליל the night.

מ

מאד to be ſtrong.
מאן to refuſe.
מאר to prick, fret.
מג to melt.
מד to meaſure.
מד a long robe.
מה who.
מוט to rot.
מוץ chaff
מר bitter.

נ

נא to fail.
נאד a bottle.
נאם a word.
נאק to groan.
נהג to carry.
נהר a river.
נוח to reſt.
ניר a light, lamp.
נס an enſign
נעל a ſhoe, ſandal.

ס

סאן to ſtrive, fight.
סב to move.
סג to go back.
סהר round.
סוס an horſe.
סוף an end.
סור to depart.
סך to cover, a den.
סער a ſtorm.
סעף to project.

ע

עב a cloud.
עד an age, eternity.
עד a witneſs.
עז ſtrength.
עז a goat.
עט a pen.
על to, upon.
עם a people.
עם to tread down.
עת time, ſeaſon.

פ

פאר to adorn.
פג to fail.
פה a mouth.
פז pure gold.
פח a ſnare.
פים fat, ſuet.
פס to diminiſh.
פעל to work.
פק to totter.
פר a young bull.

צ

צ

צאל to ſhade.
צאן to be fruitful.
צאר to incline. *Arab.*
צב the toad, from its ſwelling.
צד the ſide (of any thing).
צהב to ſhine.
צהל to ſhout.
צוק diſtreſs.
צי draught, dryneſs.
צעק to cry.

ק

קהל an aſſembly.
קול a voice, ſound.
קום to ariſe.
קו a line.
קיץ ſummer.
קיר a wall.
קן a neſt.
קץ an end.
קר cold.
קש ſtubble.

ר

ראש the head.
רב much.
ריב to contend.
רום to exalt.
רוץ contrition.
ריח an odour.
רך ſoft.
רע evil.
רעב hungry.
רעד trembling.

ש

שאב to draw.
שאג to roar.
שאר left.
שד the breaſt.
שד the devil.
שה ſmall cattle.
שוב he returned.
שום to put.
שן a tooth.
שש ſix.

ת

תאב to deſire.
תאם to embrace.
תאר to delienate.
תז to ſhake off.
תך to be between.
תר to turn.
תר a turtle dove.

Words of two Syllables.

א

אבוס a manger.
אדם to be red.
אדון a lord.
אהב to love.
אות a ſign.
אזן an ear.
אל God, ſtrong.
אמר to ſay.
ארי a lion.
אשר which.

ב

בהו emptineſs.
בהמה cattle.
בוא to come.
בזה to diſpiſe.
בחר to chuſe.
בקע to divide.
בקר the morning.
ברא to create.
בשם ſpice.
בשר fleſh.

ג

גבה high.
גבול a coaſt, border.
גדי a kid.
גוי a nation.
גזל to plunder.
גחל a coal.
גיא a valley.
גמל to reward.
גפן a vine.
גשם a ſhower of rain.

ד

דבר to ſpeak.
דבש honey.
דגן corn.
דכא to break.
דלת a door.
דמה to liken.
דרך to tread, alſo away
דרש to ſeek.
דשא graſs.
דשן fat, or oil.

ה

הבל vanity.
הגה to meditate.
הוה to be, or exiſt.
הון wealth.
היה to be, or become.
הלך to go.
הלל to praiſe
המון a noiſe.
הפך to turn.
הרג to ſlay.

ו

וו an hook.
ולד a child.

ז

זבוב a fly.
זבח to ſacrifice.

זכה to be pure,
זכך cryſtal.
זכר to remember.
זמר to ſing.
זקן old.
זקן a beard.
זרע to ſow.
זרת a ſpan.

ח

חבל a cord.
חגר to gird.
חדל to ceaſe
חזה to ſee.
חטא to ſin.
חיה to live.
חכם wiſe.
חלב fatneſs.
חשך darkneſs.
התם a ſeal.

ט

טבח to kill.
טבל to dip.
טהור pure.
טוה to ſpin.
טחן to grind.
טמה to be vile.
טמן to hide.
טנף to defile.
טפח to extend.
טפל to add.

י

יבש to be dry.
יגע to be weary.
ידע to know.
יחל to hope or expect.
יין wine.
יכול to be able.
ילד a boy.
ימין the right hand.
ישר righteous.
ותר the reſidue.

כ

כבד heavy.
כבס to waſh.
כזב to lie.
כלב a dog.
כנף a wing.
כסל folly.
כפיר a young lion.
כשב ſheep.
כתב to write.
כתר a crown.

ל

לבב the heart.
לבן white.
לחי the cheek bone.
להם bread.
לחץ to oppreſs.
למד he learned.
למד to teach.
לעג to mock.
לקח to take.
לשון the tongue.

מ

מאה an hundred.
מדד to meaſure.
מהר to haſten.
מטר rain.

מלא

מכא to be full.
מנה to number.
מסך to mingle.
משיח Meſſiah or Chriſt.
משך to draw.
מתוק ſweet.

נ

נבט to look.
נגע to touch.
נדר a vow.
נוה an habitation.
נזל to flow.
נחש a ſerpent.
נטע to plant.
נכר a ſtranger.
נתיב a path.
נתש to root out.

ס

סבב to encompaſs.
סגר to ſhut up.
סכך to cover.
סלח to pardon.
סלם a ladder.
סמך to ſupport.
ספר a book.
סקל to ſtone.
סתו winter.
סתר to hide.

ע

עבד to ſerve.
עדן pleaſure.
עוף a bird.
עזר to help.
עטף to cover.
עיר a city.
עלה to aſcend.
עצם a bone.
עשיר rich.
עתר to pray.

פ

פדה to redeem.
פחד fear.
פחת a pit.
פלט to deliver.
פנה to look.
פסח lame.
פקד to viſit.
פרש to expand.
פשע to tranſgreſs.
פתר to interpret.

צ

צבא an hoſt.
צדק juſtice.
צוה to command.
צמא thirſt.
צמח to flouriſh.
צנה a ſhield.
צפן to hide.
צפור a bird.
צרר to bind.
פרה oppreſſion.

ק

קבל to take.
קדם the eaſt.
קוה to expect.
קטן little.
קלל to curſe.
קנא to envy.

קצר ſhort.
קרן an horn.
קשר to bind.
קשת a bow.

ר

ראה to ſee.
רבץ to couch.
רגם to ſtone.
רדף to follow.
רחם to pity.
רמה to caſt.
רעה to feed.
רוץ to run.
רקד to leap.
רשת a net.

ש

שאול a grave.
שבי captivivy.
שבע to be full.
שדי omnipotent.
שחר black.
שלל to ſpoil.
שמע to hear.
שפר to be fair.
שרש a root.
שתל to plant.

ת

תבה an ark.
תבל the world.
תהו formleſs.
תכן to direct.
תמה to finiſh.
תמים perfections
תנין a dragon.
תפלה folly.
תקע to fix.
תשע nine.

A N

EASY PRAXIS

ON THE

First Chapter of *GENESIS*.

Text.	Version.	Root.
בְּרֵאשִׁית	*In* the beginning	ראש beginning, chief, head
בָּרָא	[*] he created	ברא to create, form anew
אֱלֹהִים	[the Ale*im*]	אֶל־ה to ſwear, interpoſe by oath, *whence* אלהים the ſacred Trinity
אֵת	the †	את *Particle* the, the very
הַשָּׁמַיִם	heavens	שָׂם to place, ſet; conſtitute
וְאֵת הָאָרֶץ	*and* the earth.	ארץ the earth, the ground.
Verſe 2. ב.		
וְהָארֶץ	*and the* earth	ארץ *v. above*
הָיְתָה	(*ſhe*) was	הי־ה to be, become, come to paſs
תֹהוּ	formleſs	תה־ה *hence* תהו without form, order
וָבֹהוּ	*and* empty	בת, בדהו hollow, empty, void
וְחֹשֶׁךְ	*and* darkneſs	חשך to keep back; *alſo*, to be dark
עַל	upon	עַל *Par.* upon, above
פְּנֵי	face*s*	פנ־ה to turn, look
תְהוֹם	of the chaos	הם to diſturb, be in confuſion
וְרוּחַ	*and* the ſpirit	רח־ה, רוח, wind, ſpirit, ſoul
אֱלֹהִים	of the Ale*im*	*v. above*

* Where ever empty Crotchets [] occur, the word or words included in he Crotchets below ſhould be read in the place of the empty ones, to make good Engliſh.

† The Particle את nearly anſwers the Engliſh Article *the*, or the French , but is of more extenſive ſignification.——It often comes before ה emhatic, as in the above example, which may thus be rendered את השמים *e ſubſtance of the heavens*——Before proper or appellative Names it may e thus rendered in Engliſh את דוד *the Man David*, 1 Sam. xvii. 38. את אד *the Man my Maſter*, Gen. xxiv. 34.—And when it comes before e Particle כל *all*, or *every*, it emphatically denotes *completion* (which the ord itſelf ſeems to intimate, as it conſiſts of the firſt and laſt Letters of e Hebrew Alphabet, thus, *And God created great Whales* ואת כל נפש החיה *nd (the every living Creature*, Gen. i. 21.

מרחפת

Text.	Version.	Root.
מרחפת	*cauſing* a motion	רחף to ſhake, flutter
על פני	upon the faces	*v. both above*
המים׃	of the waters.	הם to diſturb. מים waters.
Verſe 3. ג.		
ויאמר	*And* [] *then** ſaid	אמר to branch out; ſpeak
אלהים	[the Ale*im*]	אל־ה to ſwear, interpoſe. *v. p.* 29
יהי	*there ſhall* be	הי־ה to be, or become. *v. ver.* 2
אור	Light	אר *hence* אור light
ויהי אור׃	*And there* was Light.	*v. the two laſt roots.*
Verſe 4. ד		
וירא	*And* [] ſaw	רא־ה to perceive, ſee, look
אלהים	[the Ale*im*]	*v. above, ver.* 1
את האור	the Light	*v. above*
כי	that (it was)	כי *Par.* that, for, becauſe
טוב	good	טב to be good, amiable
ויבדל	*And* [] divided	בדל to divide, ſeparate
אלהים	[the Ale*im*]	*v. ver.* 1
בין האור	between *the* light	בנ־ה to diſpoſe, בין *Par.* between
ובין החשך׃	*and* between *the* darkneſs.	*v.* בנ־ה above, *and* חשך *ver.* 1.
Verſe 5. ה.		
ויקרא	*And* [] called	קרא to call. *v. under* קר־ה Parkh. *Lex.*
אלהים	[the Ale*im*]	*v. Ver.* 1
לאור	*for* the light	*v. Ver.* 3
יום	day	ים the Sea, יום a day
ולחשך	*and for* the darkneſs	*v. Ver.* 1
קרא	he called	*v. juſt above*
לילה	night	לל winding, ליל *maſ.* לילה *fem.* night
ויהי ערב	*and* the evening *was*	עבר to mix, mingle; evening

* When ו is prefixed to the future tenſe, the Verb then either abſolutely ſignifies preter. as ויאמר, and he ſaid (not, and he ſhall ſay); or elſe future in reſpect to the time of (not the time in) which the Hiſtorian is writing, as ויהי and it ſhall be, ver. 6. See Mr. *Parkhurſt*'s Heb. Gram. § 8. 22. prefixed to his Lexicon.

ויהי

Text.	Version.	Root.
ויהי בקר	*and* the morning was	בקר to ſeek, examine, dawn
יום אחד׃	one day.	יחד to unite, אחד one, *v.* יום *above.*
Verſe 6. ו.		
ויאמר	*And* [] ſaid	*v. Ver.* 3
אלהים	[the Ale*im*]	*v. Ver.* 1
יהי רקיע	*there ſhall* be an Expanſe	רקע to extend on every ſide
בתוך	*in* the midſt	תך to be in the midſt
המים	*of the* waters	מים Waters, *v.* 2
ויהי	*and it ſhall* be	*v.* הי־ה *ver.* 2
מבדיל	*cauſing* a diviſion	*v.* בדל *ver.* 4
בין מים	between the waters	*v.* בנ־ה *ver.* 4, *and* מים *ver.* 2
למים׃	*to* the waters	*v. Ver.* 2.
Verſe 7. ז.		
ויעש	*And* [] made	עש־ה to make, form, alter.
אלהים	[the Ale*im*]	*v.* אל־ה to interpoſe, *ver.* 1
את הרקיע	the expanſe	*v.* רקע to ſtretch out, *ver.* 6
ויבדל	*and he* divided	*v.* בדל to divide, *ver.* 4
בין המים	between *the* waters	*v.* בנ־ה, *ver.* 4, *and* מים *ver.* 1
אשר	which (were)	אשר *Pron.* who, which, whom
מתחת	underneath	נחת to deſcend, תחת and מתחת *Par.* under, underneath
לרקיע	(*at*) *the* expanſe	*v. Ver.* 6
ובין המים	*and* between *the* waters	*v. Ver.* 4 and 1
אשר	which were	*v. juſt above*
מעל	above	על and מעל *Par.* upon, above
לרקיע	(*at*) *the* expanſe	*v.* רקע *ver.* 6
ויהי כן׃	*and it* was ſo	כן *Par.* ſo, thus, *v.* הי־ה *ver.* 2
Verſe 8. ח.		
ויקרא	*And* [] called	קרא to call, ſee it under קר־ה *

* In Mr. *Parkhurſt*'s Hebrew Lexicon (which is already referred to, and deſerves the greateſt Recommendation) the Reader will obſerve that moſt Roots ending with א, are to be ſought for under ־ה joined with the two preceding

Text.	Version.	Root.
אלהים	[the Ale*im*]	אלה *ver.* 1.
לרקיע	*the* expanſe	*v.* רקע *ver.* 6
שמים	heavens	*v.* שם *ver.* 2
ויהי	*and there* was	*v.* הי־ה to be, *ver.* 2
ערב	evening	*v.* ערב to mix, *ver.* 5
ויהי	*and there* was	*v.* הי־ה *ver.* 2
בקר	morning	*v.* בקר to ſeek, *ver.* 5
יום	[] day	*v.* ים, *ver.* 5
שני׃	[the ſecond]	שנ־ה to repeat, שני the ſecond.
Verſe 9. ט.		
ויאמר	*And* [] ſaid	*v.* אמר to ſpeak, *v.* 3
אלהים	[the Ale*im*]	*v.* אלה, *ver.* 1
יקוו	[] *ſhall* tend	קו־ה to ſtretch or tend towards
המים	[*the* waters	*v.* מים Waters, *ver.* 2.
מתחת	underneath	*v.* נחת, *ver.* 7
השמים	*the* heavens]	*v.* שם, *ver.* 1.
אל	to	אל *Par.* to, unto, towards.
מקום	[] Place	קם
אחד	[one]	יחד to unite, אחד one
ותראה	*and* [] *ſhall* appear	רא־ה to ſee, *in Niph.* to appear
היבשה	[*the* dry land]	יבש to dry, dry up; wither
ויהי כן׃	*and it* was ſo.	*v.* קן ſo, thus, *ver.* 7
Verſe 10. י.		
ויקרא	*And* [] called	*v.* קרא to call, *ver.* 8
אלהים	[the Ale*im*]	*v.* אל־ה *ver.* 1
ליבשה	*the* dry land	*v.* יבש to dry, *ver.* 9
ארץ	earth	*v.* ארץ *ver.* 1.
ולמקוה	*and the* pond	*v.* קו־ה to tend, *ver.* 9. *hence* מקוה a pond, ditch &c. where waters tend
המים	*of* the waters	*v.* מים waters, *ver.* 2
קרא	he called	*v.* קרא, *ver.* 8.
ימים	ſeas	*v.* ים the ſea, *ver.* 5
וירא	*and* [] ſaw	*v.* רא־ה to ſee, *ver.* 4
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
כי טוב׃	that good.	*v.* כי *and* טב *ver.* 4.

preceding Letters of the ſaid Root; as, קרא muſt be ſought for under קר־ה; נשא under נש־ה &c. And ſome few under the two firſt Radicals only, as דשא under דש. See ver. 11 of this Chapter.

Verſe

Text.	Version.	Root.
Verſe 11.		
ויאמר	*Then* ſaid	*v.* אמר to ſay, *ver.* 3
אלהים	the Ale*im*	*v.* אל־ה, *ver.* 1
תדשא	[] *ſhall* bud forth	דשא to bud, alſo a bud *
הארץ	[*the* earth]	*v.* ארץ, *ver.* 1
דשא	the bud	*v.* דשא, *juſt above*
עשב	of herbage	עשב an herb, herbage, graſs
מזריע	ſeed*ing*	זרע ſeed of animals or vegetables
זרע	ſeed	*ditto*
עץ	the tree	עצ־ה to fix, make firm, עץ a tree
פרי	of fruit	פר־ה to burſt; bear fruit, פרי fruit
עשה	bearing	עש־ה to do, act, produce, bear
פרי	fruit	*v.* פר־ה, *juſt above*
למינו	*for its* kind	מנ־ה to diſtribute by parts
אשר	whoſe	*v.* אשר *pron.* whoſe, *ver.* 7
זרעו	ſeed	*v.* זרע, *eight lines above*
בו	*in itſelf*	of ב in, *and* ו himſelf *or* itſelf
על הארץ	upon *the* earth	*v.* על, *ver.* 2. ארץ, *ver.* 1
ויהי כן:	*and it* was ſo.	*v.* כן, *ver.* 7, הי־ה, *ver.* 2
Verſe 12. יב.		
ותוצא	*Then* [] *brought* forth	יצא to come, *or* go forth
הארץ	[*the* earth]	*v.* ארץ, *ver.* 1
דשא	the bud	*v.* דשא to bud, *ver.* 11.
עשב	of herb	*v.* עשב an herb, *ver.* 11.
מזריע	ſeed*ing*	*v.* זרע ſeed, *ver.* 11
זרע	ſeed	*v. the ſame*
למינהו	*for its* kind	*v.* מנ־ה, to deſtribute, *ver.* 1
ועץ	*and* the tree	*v.* עצ־ה *ver.* 11
עשה פרי	bearing fruit	*v.* עש־ה and פר־ה *ver.* 11
אשר	whoſe	*v.* אשר, *ver.* 7, 11
זרעו בו	ſeed *in itſelf*	*v.* זרע ſeed, ver. 11
למינהו	*for its* kind	*v.* מנ־ה, *ver.* 11
וירא	*and* [] ſaw	*v.* רא־ה to ſee, *ver.* 4
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
כי טוב:	that good.	*v.* כי and טב, *ver.* 4.

* See the latter part of Note * on Verſe 8, the preceding page.

Text:	Version.	Root.
Verſe 13. יג.		
ויהי	*And there* was	*v.* הי־ה to be, &c. *ver.* 2
ערב	evening	*v.* ערב to mix, *ver.* 5.
ויהי	*and there* was	*v.* הי־ה, *ver.* 2
בקר	morning	*v.* בקר to ſeek, *ver.* 5
יום	[] day	*v.* ים, *ver.* 5
שלישי:	[the third]	שלש three, שלישי third.
Verſe 14. יד.		
ויאמר	*And* [] *then* ſaid	*v.* אמר to ſay, *ver.* 3
אלהים	[the Ale*im*]	*v.* אל־ה *ver.* 1
יהי	*there ſhall* be	*v.* הי־ה to become, *ver.* 2
מארת	*inſtruments* of light	*v.* אר to flow, ſhine, *ver.* 3
ברקיע	*in* the expanſe	*v.* רקע to expand, *ver.* 6
השמים	*of the* heavens	*v.* שם to place, *ver.* 1
להבדיל	*to cauſe a* diviſion	*v.* בדל to divide, *ver.* 4
בין היום	between *the* day	*v.* בנ־ה, *ver.* 4, ים, 5
ובין	*and* between	*v.* בנ־ה, *ver.* 4
הלילה	*the* night	*v.* לל *hence* ליל night, *ver.* 5
והיו	*and they* † *ſhall* be	*v.* הי־ה, *ver.* 2
לאתת	*for* ſigns	את־ה to come, approach, אות a ſign
ולמועדים	*and for* ſeaſons	יעד to appoint, מועד a ſet time
ולימים	*and for* days	*v.* ים, *ver.* 5
ושנים:	*and* years	שנ־ה to repeat; alſo a year, a revolution of time
Verſe 15. טו.		
והיו	*And they ſhall* be	*v.* הי־ה to be, become, *ver.* 2
למארת	*for* lights	*v.* אר to flow, ſhine, *ver.* 3
ברקיע	*in* the expanſe	*v.* רקע to expand, *ver.* 6
השמים	*of the* heavens	*v.* שם to ſet, place, *ver.* 1
להאיר	*to cauſe* light	*v.* אר, *ver.* 3
על הארץ	upon *the* earth	*v.* על, *ver.* 2. and ארץ 1
ויהי כן:	*and it* was ſo.	*v.* הי־ה, *ver.* 2, and כן 7.
Verſe 16. יז.		
ויעש	*And* [] made	*v.* עש־ה to make, *ver.* 7
אלהים	[Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1

† The conjunctive perticle ו prefixed to the preter tenſe turns it into future; and *vice verſâ*.

שני

Text.	Version.	Root.
את שני	the two	*v.* את *ver.* 1. שנ־ה, *ver.* 8
המארת	[] lights	*v.* אר to ſhine, *ver.* 3
הגדלים	[great]	גדל to increaſe, multiply
את המאור	the [] light	*v.* את, *ver.* 1. and אר, 3
הגדל	[great]	*v.* גדל *two words above*
לממשלת	*for* rule*s*	משל to rule, govern
היום	*of the* day	*v.* ים, *ver.* 5
ואת המאור	*and* the [] light	*v.* את *ver.* 1. and אר, *ver.* 3
הקטן	[little]	קטן to be ſmall, little, young
לממשלת	*for* rule*s*	*v.* משל, *four words above*
הלילה	*of the* night	*v.* לל, *ver.* 5
ואת הכוכבים׃	*and* the ſtars	ככב *hence* כוכב a ſtar.
Verſe 17. יז.		
ויתן	*and* [] placed	נתן to give, beſtow; to place, ſet
אתם	them	אתם *pron.* them, *or* ye *m.*
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
ברקיע	*in* the expanſe	*v.* רקע to expand, *ver.* 6
השמים	*of the* heaven*s*	*v.* שם to place, *ver.* 1.
להאיר	*to give* light	*v.* אר to flow, ſhine, *ver.* 3
על הארץ׃	upon *the* earth.	*v.* על, *ver.* 2, and ארץ 1
Verſe 18. יח.		
ולמשל	*and to* rule	*v* משל to rule, *ver.* 16
ביום	*in* the day	*v.* ים, *ver.* 5
ובלילה	*and in* the night	*v.* לל, *ver.* 5
ולהבדיל	*and to cauſe* a dividing	*v.* בדל to divide, *ver.* 4
בין האור	between *the* light	*v.* בנ־ה, *ver.* 4, *and* אר, *ver.* 3
ובין	*and* between	*v.* בנ־ה to diſpoſe, *hence par.* בין between
החשך	*the* darkneſs	*v.* חשך to hide, darken, *ver* 2
וירא	*and* [] ſaw	*v.* רא־ה to ſee, *ver.* 4
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
כי טוב׃	that good	*v.* כי for, that, טב good, *ver.* 4
Verſe 19. יט.		
ויהי ערב	*And* the evening was	*v.* הי־ה and ערב, *ver.* 5

Text.	Version.	Root.
ויהי בקר	*and* the morning was	*v.* בקר to ſeek, *ver.* 5
יום רביעי׃	the fourth day.	*v.* ים, *ver.* 5, and רבע to agitate.
Verſe 20. כ.		
ויאמר	*And* [] ſaid	*v.* אמר to ſay, *ver.* 3
אלהים	[the Ale*im*]	*v.* אל־ה to pronounce an oath.
ישרצו	*ſhall* amply produce	שרץ to produce abundantly
המים	[the waters]	*v.* מים waters, *ver.* 2
שרץ	the reptile	*v.* *laſt word but one*
נפש	the creature	נפש to breath; a body, creature
חיה	of life	חי־ה to live; living, life
ועוף	*and* fowl	עפה to fly, flutter, move
יעופף	*ſhall* flutter	עפף to fly briſkly, flutter. ‡
על הארץ	above *the* earth	*v.* על above, ארץ earth *ver.* 1, 2
על פני	upon the faces	*v.* על, *ver.* 2, פנ־ה to turn, look, *ver.* 2
רקיע	of the expanſe	*v.* רקע to expand, *ver.* 6
השמים׃	*of the* heavens.	*v.* שם to place, conſtitute *ver.* 1
Verſe 21. כא.		
ויברא	*And* [] created	*v.* ברא to create, *ver.* 1
אלהים	[the Ale*im*]	*v.* אל־ה to interpoſe by oath, *ver.* 1
את התנינם	the [] whales	תנין תנן a whale, crocodile, ſee תנ־ה
הגדולים	[great]	*v.* גדל to increaſe, *ver.* 16
ואת כל	*and* the every	כל *par.* all, every, את the, *ver.* 1
נפש	creature	נפש to breathe;, an animal, *ver.* 20

‡ Not only thoſe roots which have א for their laſt radical (as was obſerved before, Note * ver. 8.) but likewiſe both kinds of reduplicate Verbs, namely, ſuch as double their laſt radical, and ſuch as double both radicals, muſt be ſought for, in Mr. *Parkhurſt*'s Lexicon, under the ſimple form with the addition of ה at the end, as עפף and עפעף under עפ־ה; תנן ver. 21, under תנ־ה: except the verb in its ſimple form has three radical, as הפך; under which the reduplicate הפכפך will be found; אדמדם under אדם, &c.

החיה

Text.	Version.	Root.
החיה	*of* life	חי־ה to live; life, *ver.* 20
הרמשת	mov*ing*	רמש to move, tread, crawl, creep
אשר	which	*v.* אשר who, which, *ver.* 7
שרצו	[ ] produced greatly	*v.* שרץ to produce in plenty
המים	[*the* waters]	*v.* מים waters, *ver.* 2
למינהם	*for their* kind	*v.* מנ־ה to diſtribute by parts *ver.* 11
ואת כל	*and* the every	*v.* את, *ver.* 1, כל all, every, *ver.* 21
עוף	bird	*v.* עפ־ה to fly, flutter, *ver.* 20
כנף	of wing	כנף a wing, an outward edge
למינהו	*for his* kind	*v.* מנ־ה to diſtribute by parts
וירא	*and* [] ſaw	*v.* to ſee, look, *ver.* 4
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
כי טוב:	that good.	כי *par.* that, טב good, *ver.* 4
	Verſe 22. כב.	
ויברך	*And* [] bleſſed	ברך to bleſs; ſettle, or confirm
אתם	them	אתם *pron.* them
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *ver.* 1
לאמר	*to* ſay (*i.e.* ſaying)	*v.* אמר to ſpeak, ſay, *ver.* 3
פרו	*be ye* fruitful,	*v.* פר־ה to burſt as a bud, *ver.* 11
ורבו	*and* multiply *ye*	רב־ה to multiply, magnify
ומלאו	*and* fill *ye*	מלא to fill, complete, ſee מל־ה
את המים	the waters	*v.* מים waters, *ver.* 2
בימים	*in* the ſeas	*v.* ים the ſea, *ver.* 10
והעוף	*and the* fowl	*v.* עף to fly, flutter, *ver.* 20
ירב	*ſhall* multiply	*v.* רב to multiply, *juſt above*
בארץ:	*in* the earth.	*v.* ארץ the earth, *ver.* 1.
	Verſe 23. כג.	
ויהי ערב	*and* the evening was	*v. Verſe* 5
ויהי בקר	*and* the morning	*v. Verſe* 5.
יום	[] day	*v.* ים, *ver.* 5
חמישי:	[the fif*th*.	חמש to furniſh, equip; five.
	Verſe 24. כד.	
ויאמר	*And then* ſaid	*v.* אמר to ſpeak, ſay, *ver.* 3
אלהים	the Ale*im*	*v.* אל־ה to ſwear, *ver.* 1

תוצא

Text:	Version.	Root.
תוצא	[] (*ſhe*) *ſhall* produce	יצא to come or go out; bring forth
הארץ	[*the* earth]	*v.* ארץ the earth, *ver.* 1
נפש	the creature	*v.* נפש a breathing frame, *ver.* 20.
חיה	of life	*v.* חי־ה to live, *alſo* life, *ver.* 20.
למינה	*for his* kind	*v.* מנ־ה to divide in parts, *ver.* 11
בהמה	the tame beaſt	בהם a tame *or* dumb beaſt
ורמש	*and* reptile	*v.* רמש to move, tread, crawl
וחיתו	*and* wild beaſts	*v.* חי־ה to live, life, *ver.* 20
ארץ	of the earth	*v.* חרץ earth, *ver.* 1
למינה	*for his* kind	*v.* מנ־ה to deal in parts, *ver.* 11
ויהי	*and it* was	*v.* הי־ה to be, become, *Ver.* 5
כן:	ſo.	כן ſo, thus, *Ver.* 7
Verſe 25. כה.		
ויעש	*And then* [] made	*v.* עש־ה to make, *Ver.* 11
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *Ver.* 1
את חית	the wild beaſt	*v.* את, *Ver.* 1. חי־ה to live, *Ver.* 20.
הארץ	*of the* earth	*v.* ארץ the earth, *Ver.* 1
למינה	*for his* kind	*v.* מנ־ה to diſtribute, מין ſpecies
ואת הבהמה	*and* the cattle*	*v.* בהם a tame beaſt, *Ver.* 24
למינה	*for his* kind	*v.* מנ־ה, *Ver.* 11, *hence* מין a kind
ואת כל	*and* the every	*v.* כל all, every, *Ver.* 21
רמש	reptile	*v.* רמש to move, tread, crawl, *Ver.* 21.
האדמה	*of the* ground	אדם to be red, אדמה red earth
למינהו	*for his* kind	*v.* מנ־ה, *Ver.* 11, מין a ſpecies or kind
וירא	*and* [] ſaw	*v.* רא־ה to ſee, look, *Ver.* 4
אלהים	(the Ale*im*)	*v.* אל־ה to ſwear, &c. *Ver.* 1
כי טוב:	that good.	*v.* כי for, becauſe, טב, *Ver.* 4

* This word ſignifies the tame beaſt as diſtinguiſhed from חית wild beaſt.

Verſe

Text.	Version.	Root.
Verſe 26. כו.		
ויאמר	*And* [] ſaid	*v.* אמר to ſay, *Ver.* 3
אלהים	[the Ale*im*]	*v.* אל־ה to ſwear, *Ver.* 1
נעשה	*we will* make	*v.* עש־ה to make, *Ver.* 11
אדם	man	אדם human nature, *ſee under* דמ־ה
בצלמנו	*in our* image	צלם an image, figure, form
כדמותנו	*like our* reſemblance*s*	דם to liken, compare, aſſimulate
וירדו	*and they ſhall* rule	רד־ה to deſcend, bring down
בדגת	*over* the fiſh	דגה to increaſe exceedingly
הים	*of the* ſea	*v.* ים the ſea, *Ver.* 10
ובעוף	*and over* the bird	*v.* עפ־ה to fly, flutter, *Ver.* 20
השמים	*of the* heaven*s*	*v.* שם to ſet, place, *Ver.* 1
ובבהמת	*and over* the cattle	*v.* בהם a tame beaſt, *Ver.* 24
ובכל	*and over* all	*v.* כל all, every, *Ver.* 21
הארץ	*the* earth	*v.* ארץ earth, *Ver.* 1
ובכל	*and over* all	*v.* כל all every, *Ver.* 21
הרמש	*the* reptile	*v.* רמש to tread, crawl, *Ver.* 21
הרמש	*which* †creeping	*v.* רמש *ditto*
על	upon	*v.* על upon, above, *Ver.* 2
הארץ׃	*the* earth	*v.* ארץ the earth, *Ver.* 1
Verſe 27. כז.		
ויברא	*And then* created	*v.* ברא to create, *Ver.* 1
אלהים	the Ale*im*	*v.* אל־ה to ſwear, *Ver.* 1
את האדם	the man	*v.* אדם man, *Ver.* 26
בצלמו	*in his* image	*v.* צלם an image, *Ver.* 26
בצלם	*in* the image	*v.* *ditto*
אלהים	of Ale*im*	*v.* אל־ה, *Ver.* 1
ברא	he created	*v.* ברא to create, *Ver.* 1
אתו	him	את־ה *pron.* thou, אתו him
זכר	male	זכר to remember, male ſex
ונקבה	*and* female	נקב to bore, perforate; female ſex

† ה prefixed, is ſometimes (and particularly before a participle) the pronoun relative, who, or which, as חסלה who pardoning, *i. e.* who pardoneth. Pſal. ciii. 2.

Text.	Version.	Root.
ברא	he created	*v.* ברא to create, *Ver.* 1
אתם׃	them.	*pron.* them, ye *or* you; from אתה.
	Verſe 28. כח.	
ויברך	*And* [] bleſſed	*v.* ברך to bleſs, *Ver.* 22
אתם	them	*pron.* you *or* them, *Ver.* 27.
אלהים	[the Ale*im*]	*v.* אל-ה to ſwear, &c. *Ver.* 1
ויאמר	*and* [] ſaid	*v.* אמר to ſpeak, ſay, *Ver.* 3
להם	*to them*	of ל to, *and* הם them
אלהים	[the Ale*im*]	*v.* אלה to ſwear, *Ver.* 1
פרו	*be ye* fruitful	*v.* פר־ה to burſt; fruitful, *Ver.* 11
ורבו	*and* multiply *ye*	v. רב-ה to multiply, increaſe, *Ver.* 22
ומלאו	*and* fill *ye*	v. מלא to fill; fulfil, 22
את הארץ	the earth,	v. את the, ארץ earth, *Ver.* 2
וכבשה	*and* ſubdue *(her)*	כבש to ſubdue; ſubject, to humble
ורדו	*and* rule *ye*	*v.* רד־ה to deſcend; to ſubdue, *Ver.* 26
בדגת	*over* the fiſh	*v.* דג־ה to increaſe very much
הים	*of* the ſea	*v.* ים the ſea, *Ver.* 10
ובעוף	*and over* the fowl	*v.* עפ-ה to fly, flutter, *Ver.* 20
השמים	*of the* heavens	*v.* שם to place, ſet, conſtitute, *Ver.* 1
ובכל	*and over* every	*v.* כל *par.* all, every, *Ver.* 21
חיה	living creature	*v.* חי־ה to live, *Ver.* 20
הרמשת	*which* creeping	*v.* רמש to tread, creep, *Ver.*
על הארץ׃	upon *the* earth.	*v.* על *par.* upon, *Ver.* 2, ארץ earth.
	Verſe 29. כט.	
ויאמר	*Then* ſaid	*v.* אמר to ſay, ſpeak, *Ver.* 3
אלהים	the Ale*im*	*v.* אלה to interpoſe by oath, *Ver.* 2
הנה	behold	הנה *par.* behold, ſee, lo!
נתתי	*I have* given	נתן to give, grant, beſtow
לכם	*to you*	— of ל to, unto, and כם you
את כל	the every	*v.* את, *Ver.* 1, כל all, every, *Ver.* 21

עשב

Text.	Version.	Root.
עשב	herb	*v.* עשב an herb, *Ver.* 11.
זרע	ſeeding	*v.* זרע ſeed, *Ver.* 11
זרע	ſeed	*ditto*
אשר	which	*v.* אשר *pron.* which, *Ver.* 7, 11
על פני	upon the faces	*v.* על upon, פנ־ה to look; a face, *Ver.* 2
כל הארץ	of all *the* earth	*v.* כל, all, every, ארץ the earth, *Ver.* 1
ואת כל	*and* the every	*v.* את the, *Ver.* 1, כל all every *Ver.* 21
העץ	tree	*v.* עצ־ה to fix, make firm, *Ver.* 11
אשר	which	*v.* אשר who, which, whoſe
בו	*in it*	*of* ב in, *and* ו him, *or* it
פרי	the fruits	*v.* פר־ה to break; burſt, *Ver.* 11
עץ	of a tree	*v.* עצ־ה to fix, עץ a tree, *Ver.* 11
זרע	ſeeding	*v.* זרע ſeed, *Ver.* 11
זרע	ſeed	*ditto*
לכם	*to you*	*of* ל to, *and* בם you, your
יהיה	*it ſhall* be	*v.* הי־ה to be, become, *Ver.* 2
לאכלה:	*for* food.	אכל to conſume, eat up, אכלה food
Verſe 30. ל.		
ולכל	*And for* every	*v.* כל all every, *Ver.* 21
חית	beaſt	*v.* חי־ה to live, *Ver.* 20
הארץ	*of the* earth	*v* ארץ the earth, *Ver.* 1
ולכל	*and for* every	*v.* כל all, every, *Ver.* 21
עוף	bird	*v.* עפ־ה to flutter, fly, *Ver.* 20
השמים	*of the* heavens	*v.* שם to place, conſtitute
ולכל	*and for* every	*v.* כל all, every, *Ver.* 21
רומש	reptile	*v.* רמש to creep, tread, *Ver.* 21
על הארץ	upon *the* earth	*v.* על upon, ארץ the earth, 1
אשר	which	*v.* אשר who, which, *Ver.* 7
בו	*in it*	*of* ב in, *and* ו it, him,
נפש	the breath	*v.* נפש to breathe
חיה	of life	*v.* חי־ה to live, *Ver.* 20
את כל	the every	*v.* את the, כל every, *Ver.* 21
ירק	green bud	ירק to be moiſt, a ſhoot, bud
עשב	of herb	*v.* עשב and herb, *Ver.* 11

Text.	Version.	Root.
לאכלה	*for* food ;	*v.* אכל to eat up, *Ver.* 29
ויהי כן:	*and it* was ſo.	*v.* הי-ה to be, כן *par.* ſo,. thus
Verſe 31. לא.		
וירא	*Then* ſaw	*v.* ראה to ſee, look, *Ver.* 4
אלהים	the Ale*im*	*v.* אלה to ſwear, *Ver.* 1
את כל	the all	*v.* את, *Ver.* 1, כל all, every, *Ver.* 21
אשר	which	*v.* אשר which, who, *Ver.* 7
עשה	he had made	*v.* עשה to make, form, *Ver.* 11
והנה	*and* behold	*v.* הנה behold, lo, *Ver* 29
טוב	[] good	*v.* טב good, beautiful, *Ver.* 4
מאד	[exceeding]	מאד *par.* very, exceeding,
ויהי	*and* [] was	*v.* היה to be, become, *Ver.* 2
ערב	[the evening]	*v.* ערב to mix, mingle, *Ver.* 5
ויהי	*and* [] was	*v.* היה to be, *Ver.* 2
בקר	[the morning]	*v.* בקר to ſeek, ſearch, *Ver.* 5
יום	day	*v.* ים ſea, יום day, *Ver.* 5
הששי	*the* ſix*th*	שש to rejoice, exult, N. ſix.

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